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THE CRISIS

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A RECORD OF THE DARKER RACES

Editor: James W. Ivy

Vol. 67, No. 10 **Whole Number 578**

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December, 1960

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Carved oak panels, probably from the Abbey of Jumieges, French Normandy, about 1500. Adoration of the Magi.

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■ Sketch of a successful physician and citizen of Columbia, Missouri

Upwards to Citizenship

By Arthur Pine

DR. ROLAND WIGGINS, who is acknowledged by his white colleagues to be one of the best-trained heart and internal medicine specialists in Missouri, has repeatedly turned down opportunities to build a $50,000-a-year Chicago medical practice so he could "have the privilege" of losing school board elections in Columbia, Missouri—a city that only six years ago bragged of its tradition as "Little Dixie,"

Wih four college degrees, and a wallful of certificates as a Fulbright research scholar, medical student at Harvard and Michael Reese Hospital and from universities in France, Scotland, Sweden, England and the Netherlands, Wiggins could set up a lucrative practice farther North, with more fame and luxury. "But there are other things in life," he says. So Wiggins and his wife, Ruth, stay in Columbia, where Wiggins works 12 to 16 hours each day as a doctor, as a civic leader, and as unofficial arbitrator and representative for better race relations.

Wiggins and his wife are building foundations. Wiggins is a constant member of city planning groups, serves as Negro representative on city and county boards, is on the municipal Family Service Society, is chairman of the board of the United Fund, vice-president of the board of the Family YMCA, past president of the Columbia NAACP, staff member at Boone County Hospital and is the one-man medical staff of a 10-room renovated office that his Negro and white patients like to call "the clinic."

As a leader in Columbia's Negro community, where racial progress didn't begin until the 1954 Supreme Court decision, Wiggins handles race relations with the same quiet tenacity that has carried him from a carpenter's son to the status of one of the Missouri's top-flight specialists.

In March, 1957, Wiggins became

ARTHUR PINE, a free-lance writer, lives in Columbia, Missouri.

Dr. and Mrs. Wiggins in Madrid, Spain.

the first Negro to run for election to the Columbia school board. Whites and Negroes both urged him to run. It wasn't his idea originally. His wife stood behind him. "Ruth really thought I could make it," he says. "I knew I stood a chance, at least. I carried a few precincts, but I lost." The next year Wiggins ran again, ended up third of four candidates and drew a margin of votes that showed clearly he had white support.

The cracking Columbia's white barrier against Negro candidates in Columbia's elections, quietly, without rabble-rousing, is typical of Wiggins' life. He always has worked efficiently, coolly, with results.

When I was in Europe, he says, I thought seriously about going to Africa as a United Nations' doctor. I wanted to contribute something. Then I married Ruth and had someone to talk with more seriously. And we talked and decided the way to improve democracy and make the world better was to begin by making Columbia better.

We could do as much for democracy here as in New York or Chicago. We're not built for the social circuit; it's more expensive in New York. There I couldn't become a member of a group like the Greater Columbia Planning Committee. The things that we're interested in can be accomplished right here. I think this place will be better than New York or Chicago because someday we'll have built it. Chicago already has foundations.

EARLY EDUCATION

Wiggins, at 55, is just beginning to gray. He is tall, clean-shaven, good-looking and an impeccable dresser. He is reserved, modest, responsive, sincere. Experiences are particularly meaningful to him. He is a Methodist, active when he can be. He fights calmly, steadily for better race relations, but has been criticized by some Negroes for not being more of a "crusader." "He makes me feel my own troubles aren't so bad," one of his white friends says. "He seems so sure it's worth working for."

Like any small boy born in a North Carolina Negro community, Wiggins had to learn that "it was worth working for." When Wiggins was two, his father bought a house in Tucksbury, South Carolina. A few years later, the family moved to Charleston, where Wiggins grew up. He began his education early at the Morris Street Baptist Church Nursery and Kindergarten.

After finishing sixth grade at Simmons Elementary School, Wiggins made his first big decision. "Charleston had no Negro high schools," he says. "So I went to the Colored Industrial School. That's when I had trouble. I was playing tag with a schoolmate when the big schoolbell in the yard rang. We were supposed to freeze in our tracks until we heard the second bell. But we kept on running and the principal caught us. I got my hand rapped with a hard cane. I don't know why, but I suddenly decided I didn't want to go there anymore. So I transferred to Avery Normal School."

At Avery, Wiggins began training for a profession in which he would later make good—education. But it was to be the wrong profession. While he was at Avery, Wiggins' mother died. He was 10 years old. "I don't ever remember having any discussion of race in my home," he says. "Charleston was mostly Negro—Negroes did most of the work as artisans. I used to wonder why a Negro could build a school but not teach in it."

After graduation from Avery, Wiggins spent four years at Hampton Institute, Virginia. He was always an avid reader and especially enjoyed Horatio Alger stories of successful men. "One day," he recalls, "when I had just finished reading about Booker T. Washington, I got my first job—dusting an office for a lady from New England. She told me that the office was the same one which Booker T. Washington, as a janitor, had dusted so well that he was given student status at Hampton. I was thrilled."

Wiggins graduated from Hampton in 1925, among other things, a good athlete. He convinced his father to send his to Wilberforce (Ohio) AME College, where he was active in sports. His father, Wiggins says, sold their house to send him to college.

AS JOB-SEEKER

When he graduated from Wilberforce in 1929 with a B.S. in chemistry, Wiggins began looking for a job. A coach at Wilberforce urged him to take a job as coach and teacher at Douglass High School, Columbia, Missouri. Wiggins began coaching and teaching at Douglass for $116 a month. In 1937 he was appointed State Inspector of Negro Schools in Missouri and was on his way up. He tried unsuccessfully to interest his superiors in establishing a base salary for teachers. In 1942, at the end of his term, Wiggins wrote a booklet, "Four Years' Progress in Negro Public Schools," which showed that Negro schools were not equal to those of the whites. "I was struck by the difference in buildings and equipment—and I was already thinking of integration," he says.

In the summer after his graduation from Wilberforce, Wiggins applied for admission to the University of Chicago. He took a special entrance test becauses Chiacgo would not recognize credits taken at Wilberforce. He passed. In the next few summers he continued his work at Northwestern, taking courses to qualify him for medical school, still his ambition. Attending Northwestern during the summers and teaching in the winters, he received a B.S. in biological sciences in 1936 and an

M.A. in Education in 1939, after doing a thesis on "Possible Consolidation of Negro Schools in Missouri."

Wiggins seemed well on the road to success in education; but he didn't care to continue. As a youngster in Charleston, he always admired the old physician who came to care for his mother. "I used to run out to carry Dr. Thompson's leather bag," he says. "I liked him very much. Maybe that's what it was—I always wanted to be a doctor."

At Wilberforce, Wiggins completed the ROTC course and was commissioned a second lieutenant in the Army. But in Columbia, there was no Negro reserve unit in which he could retain his commission. So, in 1942, when the war began, Private Roland Wiggins entered the army as an instructor in the Chemical Warfare Service, training civilians to be technicians in 13-week sessions.

Shortly after Wiggins was promoted to sergeant, he was told of the Army's plan to let its personnel attend medical schools if they could pass the entrance "exams" and the American Medical Association "exam."

Wiggins applied to a medical school at a midwestern university. When he was refused admission, he pressed the director of admissions for the reason. The man leaned forward in his chair and said, "Look, Wiggins, this is the story. You need qualitative chemistry. It wasn't required when you sent in your application, but now it is a requirement." Wiggins stared at him. "Listen," the man said, "I'll be frank with you. We don't admit Negroes. We don't mind them, but we find that patients object when Negroes intern in private hospitals here. Wiggins recalls, "I really was a starry-eyed idealist in those days."

With the pre-medical courses he had during his years at Northwestern under his belt, Sgt. Wiggins returned to his post. His last try, this time at Meharry Medical College (for Negroes) in Nashville, was futile: Meharry had no vacancies and a long waiting list. Two days later Wiggins got a telegram: Another applicant refused to pay the admission fee. There was a vacancy at Meharry; would he accept?

"Would I accept?" Wiggins said. "Hah!" The commanding officer gave him a one-hour pass so he could deliver the required admission fee in person. Wiggins was discharged from the Army and entered medical school. In 1947, at the age of 42, Wiggins graduated as a doctor, his lifelong ambition. "I was the third oldest in my class," he says.

AS ATHLETIC COACH

Wiggins wasn't the only new teacher when he began his job as coach at Douglas High School in Columbia in 1929. A young woman, very pretty, a graduate of Howard University (with an A.B. in education in 1928), also joined the staff as an English teacher. Her name was Ruth Doby and she had lived in Columbia all her life. Her father, a retired minister, owned some property in the city and often was criticized because of it. She and Wiggins got to be good friends. They went to parties together, were seen talking together and then began dating. But it was twenty-two years before she became Mrs. Roland Wiggins.

In those days, women teachers were not permitted to marry, and Ruth wanted to keep on teaching. "And besides, what could we do on my 'magnificent' salary?" says Wiggins. Now, after his graduation, he was just beginning life again. This wasn't the right time for marriage, either. So Ruth waited. There would be other times, later on, when she would wait again.

After his graduation from medical school, Wiggins went to New York, where he interned at Sydenham Hospital. He wanted to specialize in cardiovascular diseases, but he found good internships in that field were scarce. He bought a car and drove back to Columbia to talk with Ruth. That night he decided to go to Europe. She drove him to Lambert Field in St. Louis and he flew back to New York. He sailed for France, where he enrolled in the University of Paris and was assigned to work for two years in internal medicine under Dr. Pasteur Valery Radot, a grandson of the famous Louis Pasteur, and with Dr. Jean Hamburger.

After a year in Paris, Wiggins got restless. He still wasn't in his field. He applied for a Fulbright research scholarship. He was accepted. Wiggins spent another year in France under the scholarship, saving the money he received from the Fulbright Foundation and living on $75 a month from the G.I. bill. Again, he grew restless.

"I had heard of people in Scotland and Sweden," he says, "who were excellent teachers in the field I wanted. The Fulbright officials thought it odd that I wanted to leave Paris when everyone else wanted to stay there, but I did. The people in Scotland gave me permission to visit them." In Amsterdam, the famous Dr. Gustav Nylin, who made the preparations for the first operations for coarctations of the aorta (a constriction in the tube leading to the heart), promised Wiggins he would accept him as a student. Wiggins was one of 13 in Nylin's clinic. "I always was impressed," Wiggins says, "because Dr. Nylin always included me in his operations. 'What did Dr. Wiggins do today?' he would ask his

Dr. Wiggins signs his marriage license in Paris, France.

assistant. 'Make sure you keep him busy.' "

Wiggins spent a year with Nylin and then, on the money he had saved from the scholarship, he visited several hospitals and schools around Europe. In 1948-49 he was appointed to the faculty at the University of Paris School of Medicine. The next year he toured Europe again under the Fulbright scholarship. During this time he was seldom conscious of his race.

One day he was on the Riviera, during the "French vacation" season. "I couldn't get anything done," he says. "I was used to studying all day, but during the vacation season I couldn't get books or microfilm. Everything was closed. I began to feel lonesome. I wrote to Ruth: 'If we're going to get married, let's do it now, so we can share these experiences in Europe.' "

EUROPEAN MARRIAGE

Wiggins began investigating marriage laws in Stockholm. First he posted the customary "bans" (bonds) on the door of the Lutheran Church. Thirty days later, Ruth appeared in Stockholm. When she finally came, the city fathers changed their minds: they would have to wait another thirty days for Ruth to post bans also. She was on summer vacation from her job at Douglass High School and they didn't have time. Wiggins had to be in Edinburgh for research.

In Paris, the newlyweds-to-be found they would have to wait ten days. "We ran a rat-race in France chasing down officials," Wiggins says, "but we got the time cut to three days. We had a civil wedding. Ruth didn't feel like she was married, so we arranged a private ceremony. A woman I knew let us use her home for a day. We built an altar in the house and were married by an American Episcopal minister. Ruth felt all right then."

The summer ended, Ruth went home to Columbia and Wiggins went to Edinburgh. He took a six-month post-graduate course at the University of Edinburgh and went to London to the National Heart Hospital. There he spent six months with Dr. Paul White, outstanding heart specialist. Next, Wiggins spent two months in Amsterdam studying endocrinology.

"There were no racial incidents in Europe," Wiggins says. "I had forgotten all about it. Then Ruth returned to Edinburgh. Arrangements had been made for us to stay in an apartment. We got there at 3 a.m. and found the apartment 'filled'. We called a friend from Oklahoma who was in the city and he got us a hotel. The houseowner of the apartment called the Registrar at the University of Edinburgh and reprimanded him for sending a Negro. Ruth seemed surprised. She was upset. She thought I should return to the United States."

Ruth returned to her teaching job. The next summer, she came over to Europe and she and Wiggins toured Yugoslavia, North Africa, the western countries, Austria and Scandinavia. Then she returned to Columbia.

After a year away from his wife, Wiggins returned to the United States in 1953. He took a job as assistant resident in internal medicine at Homer G. Phillips Hospital in St.

Louis. He also attended Harvard post-graduate school during a six-weeks' leave.

In 1954, the Wigginses began their life in Columbia. Ruth's father, who had been one of the more successful Negroes in Columbia, left her a number of old houses he had owned. The Wigginses spent $8,000 remodeling one of them into a doctor's office. The 10-room office contains two examination rooms, a well-equipped laboratory, an X-ray room, bath, testing room, two offices, a reception room and a workroom where Wiggins does mimeographing, addressing, and office work for the many organizations to which he belongs. Columbia NAACP headquarters were in that office during Wiggins' term as president.

Wiggins bought a second-hand fluroscope and X-ray machine for $900 and equipped his laboratory and offices. "The X-ray machine has been collecting dust," he says. "I send my work out to a better technician in Columbia." Negroes and whites (about 10 per cent of Wiggins' regular patients are white) refer to his office as "the clinic." "It really isn't a clinic," Wiggins explains. "It's just my office."

AS SCHOOL BOARD MEMBER

Wiggins ran for the school board —an event that still is mentioned with some curiosity in Columbia. He thought more Negroes would register and vote if a Negro ran. They did, but he lost. He tried again a year later. He again lost the election, but he gained in total votes. And in both elections, some of his most loyal campaigners were whites. Progress was being made.

Columbia today is split into two characters: the old Boone County merchant, whose idea of integration is permitting Negroes to buy in his store if they come one at a time—and the young, modern couple, who perhaps just moved into town within the past five years. Race is no reason for difference to them. Wiggins, whose friends are in both the white and Negro sections of the city, accepts the old Columbia and enjoys the new.

Sometimes people in Columbia, usually those seeking the support or political vote of the Negro population, "use" Wiggins because of his status in the Negro community. "I'd prefer not being considered a leader, and would like to work only where I can contribute," he says. "I want to practice medicine in a nice community. You have to work as hard to make it one as you do to practice medicine. I don't care who gets the credit. If Columbia gets better, we all get better."

Wiggins is now membership chairman for the Columbia NAACP, chairman of the City Business Relocation Committee (an advisory group to the Urban Renewal Authority) and a member of the Boone County Medical Society, the Missouri State Medican Association, the AMA and the World Medical Association. He has studied at the Cook County (Chicago) post-graduate school. He is an inactive Mason; speaks fluent French, a little Swedish and the "Boston English" that he learned during his days at Hampton. The Wigginses live in a modest home just across the street from the clinic. Both are respected in Columbia because of their civic

and professional work. Yet only sixty feet away, on the edge of the Negro community, there is a store that refuses to serve Negroes.

SOFT-SPOKEN CRUSADER

Wiggins often is misunderstood. Some think he is high-hat because he speaks only when spoken to and doesn't blare out his views. Others think he doesn't plug enough at being a crusader. "I think he is a crusader," Mrs. Wiggins says. "He just isn't a glib talker; but when he speaks before a committee, he has a lot to say." And most of their friends agree.

Both enjoy art (Wiggins learned to like it when he found it was a common conversation-piece in Paris) and both are Democrats. "I think the Democratic Party can do the most for Negroes," Wiggins says.

When Wiggins opened his "clinic," the valedictorian of the Douglass High School graduating class came to him and said she wanted to be medical technician, but she didn't have any money for school. Wiggins loaned her the money and arranged for her to attend school in Chicago while she lived with his sister-in-law. The girl has now worked as his assistant for five years. He has one other helper in the "clinic." Wiggins refuses to do surgery; he is an internist and heart specialist. But often he will pay his own expenses to St. Louis or Chicago to confer with surgeons about one of his patients.

There are still a lot of "big" things to be done in Columbia. And Dr. Wiggins plans to be in the midst of them. Every so often, Wiggins goes to his files and looks at the "poem," by Beardsley Ruml. It crystallizes so well what Wiggins is working for:

. . . We are defending a way of life, not as it is, but as it may become. Many aspects of our way of life as it is today most of us would neither defend nor preserve. These unworthy features rest on ignorance, indifference, prejudice and social habits. What we will defend, however, are the beliefs that will progressively weaken the forces of ignorance, indifference, prejudice and habit, and in doing so will promote a better and happier way of life. . . .

Fairbanks, Alaska, branch chalks up another first as first nonwhite organization to enter a float in Fairbanks Winter Carnival Parade. The float was designed by Mrs. Emma Green and prepared by James Marshal and assistants.

Bess Photographers

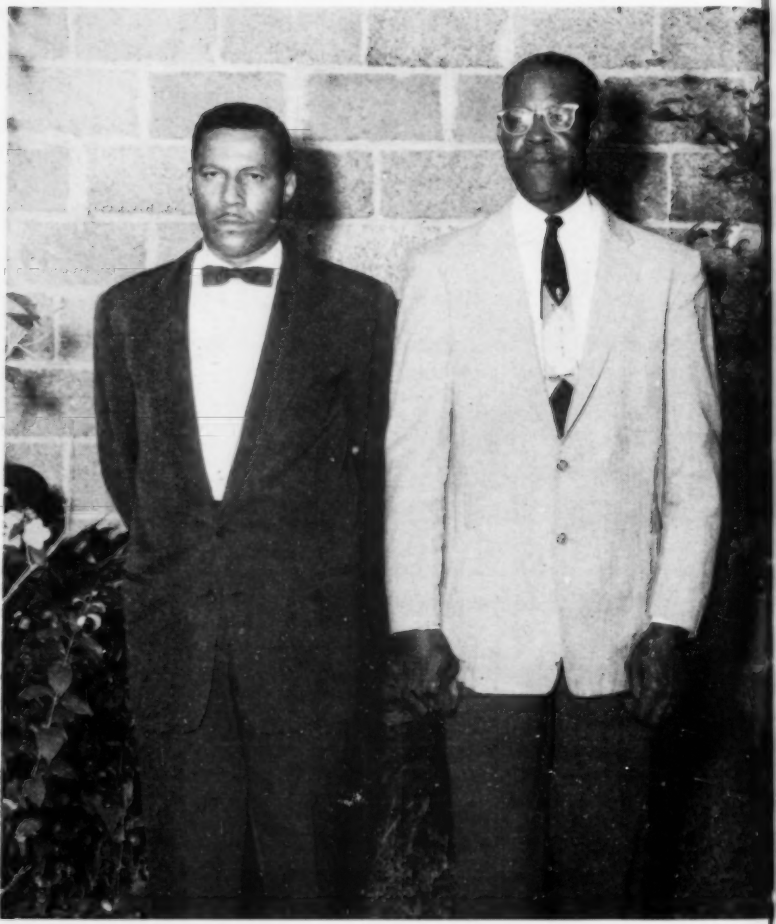
THESE *branch workers in the Pittsburgh, Pa., branch are (from L, sitting) Makolie Forrest, membership chairman; Mrs. Boyd Wilson, co-worker; standing, Mrs. James Evans, solicitor; and Mrs. Clifton Silas, co-chairman.*

Ed Bagwell

CHRISTMAS MISSILE QUARTET—*The Links, Inc., launched a fund drive for the NAACP in October by substituting, through sale of NAACP 1960 seals, cash contributions to the Association Freedom Fund in place of regular Christmas cards. The national committee members depicted (from L) are Mrs. Daisy Lampkin, Mrs. Virginia Savoy and Mrs. Francis Forsythe, co-chairmen; and Mrs. Gertrude Thomas.*

LIFE MEMBERSHIPS—*Mrs. Ivory Manley, president of the Ladies Auxiliary of the Provident Clinical Society of Brooklyn, N. Y., receives her organization's NAACP life membership plaque from Atty. R. Risley Dent, Jr., president of the Brooklyn branch.* BOTTOM: *Atty. Dent presents NAACP life membership plaque, for the Omegas, to Mrs. Anna Coleman and Atty. Dorothy Spalding, president of the Que Ives of the Brooklyn chapter of the Omega Psi Phi fraternity.*

Willis E. Allen



NEW BRANCH OFFICERS—*Lewis T. W. Jackson (L), newly-elected president of the Caroline County, Virginia, branch, and Elmer E. Fortune, vice-president of the branch.*

■ How the South uses its newest weapon in its fight against integration

The South's Pupil Placements Laws*

By Ralph Lee Smith

IF school integration in the South were to continue at its 1959 rate, it would take four thousand years for all southern Negro children to achieve their right to equal educational opportunity. Between 1954 — when the Supreme Court ruled that such equal opportunity was in fact guaranteed them by the Constitution—and 1958, a total of 376,000 Southern Negro schoolchildren were enrolled in integrated schools, and almost all of these were in the border states. In 1959, the total of 376,000 went up by only 511 additional children—despite the desegregation of 87 more school districts. To date, counting the progress initially made in the border states, only 6 per cent of the South's Negro schoolchildren are attending integrated schools—and further progress has now been slowed to a trickle.

In its efforts to circumvent the Supreme Court's ruling and prevent or retard integration, the South has tried many approaches: school-closing laws, "interposition," scholarship aid for those parents who preferred to send their children to all-white schools, anti-NAACP laws, economic reprisal, intimidation, and violence. But only one technique—the pupil placement law—has met with substantial success in the courts. The technique is now clearly emerging as the South's major weapon in maintaining school segregation.

The placement laws are designed to perpetuate segregation by integrating the fewest possible number of Negro students whenever federal action forces the issue. The first law was enacted by North Carolina on March 30, 1955, and refined by amendments the following year. Virginia passed the second placement law on September 29, 1956. And in 1957, after the North Carolina law had withstood a major court chal-

* Reprinted from October, 1960, issue of *Commentary* by permission of *Commentary* and the author.

RALPH LEE SMITH is the author of *The Health Hucksters* to be published this winter by Thomas Y. Crowell.

lenge, the other southern states rushed to get on the bandwagon. At this writing, the states of Alabama, Arkansas, Florida, Louisiana, North Carolina, Tennessee, Texas, and Virginia, and the city of Atlanta, Georgia, have all adopted placement laws, and its appears that other states and cities will follow suit.

EFFICACIOUS TOOL

The clear intention of non-compliance and defiance is being revealed in the hard-core southern states; there the pupil placement laws are an actual and potential tool of great efficacy. In Arkansas, Virgina, North Carolina, and Florida, only about 500 Negro students out of a total of 800,000 have been integrated—a tiny fraction of one per cent. But even more significantly, in Alabama, Georgia, Louisiana, Mississippi, and South Carolina, of a combined total of 1,400,000 Negro students *none* have been integrated; nor do the leaders of any of these states intend to integrate a single school. Because the constitutionality of the placement laws has been upheld, it is thus almost certain that no additional major integration—comparable, say, to that which occurred during the first several years after the Supreme Court ruling—can now take place for at least a number of years. These facts no doubt deepen Negro unrest; but they also pose for the nation as a whole the question of whether it seriously intends to assist the Negroes in securing the rights they thought they had won in 1954.

The specific provisions and requirements of the placement laws vary widely from state to state, but the purpose is the same everywhere: the establishment of machinery that will control the school assignment of pupils in such a way as to prevent Negro children from transferring to white schools, or that will limit such transfers, whenever total segregation becomes untenable, to a token number. Theoretically, the laws apply to the placement of all pupils, black and white, in all schools; but actually, intended as tools of racial discrimination, they are not invoked until a Negro pupil applies for a transfer to a white school. The board of that particular white school receives the application, and within a month or two renders its decision—which, in almost every case, refuses the request on the grounds that the applicant does not meet the criteria specified by the local placement law. These criteria are extremely diverse in degree of vagueness and subjectivity; and none refers overtly to race. Ranging from psychological to economic considerations, they include: the psychological qualification of the pupil for both the instruction and the milieu of the white school; the effects of the pupil's admission upon the academic progress of other students; the effect of the admission upon prevailing academic standards; the suitability of established curricula for particular pupils; the psychological effect on the pupil of attendance at the school; the adequacy of a pupil's preparation; the possibility of breaches of the peace or ill will or economic retaliation within the community; the possibility or threat of friction or disorder among the pupils or other persons involved; "sociological and psycho-

logical factors as well prevent any condition of socio-economic class consciousness among pupils attending any given school"; and, finally, "other relevant matters."

To oppose the school board's decision, an applicant must utilize the machinery for administrative appeal provided by most of the placement laws. Several months are usally needed to exhaust all these possibilities; thus, in most cases, a child is kept from attending the white school for the year he had applied simply by default. When the final administrative decision is at last made, it too is most often negative. But only after this decision can the applicant turn to the courts. There he must prove that the authorities have applied the placement criteria illegally—he must prove, in other words, that he was excluded from a particular school because of his race. More time is consumed in filing a complaint, waiting for the date of the hearing, and then waiting again (approximately six weeks) for the judge's decision. Dilatory motions, frequently employed by school authorities, can consume as much as six or seven months. If the judge finds that the applicant has failed to prove discrimination, he must then appeal to a higher court. On such appeals, the final verdict—which, of course, may not grant the transfer—can take two or three years.

SOME ACTUAL CASES

Several actual cases will illustrate the difficulties, the expenditures of money and time, that are involved in applying for transfer under the current placement laws. Last summer, in Durham, North Carolina, the parents of 160 Negro children applied for transfers for them (a large number of these applicants were secured through the ceaseless and courageous efforts of the local NAACP). The school board found that, according to the placement laws, none of the applicants qualified. The parents appealed the decisions with the help of an NAACP Legal and Educational Defense Fund lawyer. The school board granted a hearing in October, after the school year had begun. Not all the parents—about half their number—were able to attend on the night of the hearing, and each parent who did attend was interrogated. The board subsequently announced that the children of all those parents who failed to appear were automatically disqualified. However, it also rejected the applications of all the children whose parents were there, for, said the board, not one pupil met the criteria of the law.

Up to 1959, Virginia's state placement board had passed on 500,000 pupil enrollments without finding a single Negro student who qualified for a transfer to a white school. When, in 1959, an incredulous federal judge in Norfolk threatened the board with a contempt action, the board gravely went over its files and finally found four Negroes in Norfolk who qualified; the court was satisfied. This year, 1960, the board approved the transfers of another sixteen Negro students among school systems in three Virginia communities, two of which had already been desegregated by court order.

Records of pupil placement actions in Alexandria, Virginia, produced in connection with a parents'

suit, reveal the detailed workings of placement laws. If an applicant's IQ was below the norm for his age, he was turned down on the grounds that the work in the white school would be too difficult for him. But if the applicant's IQ was above the average for his age, he was also turned down —because he would be "happier" in the "position of outstanding leadership" that he enjoyed in the lower-norm Negro school. If, finally, the applicant's IQ was normal for his age, other grounds for exclusion were adduced. In Case Number 4 in the series, for example, where the mental age of the applicant was found to be commensurate with his chronological age, the ruling stated:

He [the applicant] lives at the west intersection of North Columbus Street and Powhatan Street—geographically he is equidistant from Houston [the Negro school] and Ficklin [the white school]. It is estimated that the actual distances which have to be walked, because of the way the streets run, the distance to Houston is somewhat shorter [*sic*].

For this reason, the applicant was denied admission to Ficklin school.

The Little Rock school board, which began its third year of integrated classes this year, has placed thirteen Negro students in Central and Hall High Schools—four more than when the schools were integrated three years ago. (As a matter of fact, the number had dropped to seven in 1959.) In June 1960 the board had 74 Negro reassignment applications for the fall 1960 semester. The board has already announced that it did not plan to permit any desegregation on the junior-high level, which of course means that it does not intend to discover any qualified applicants among those seeking entrance at that level. At this writing, the board has reviewed and rejected 39 of the 74 transfer applications.

UNWARRANTED BURDEN

Marion A. Wright, vice-president of the Southern Regional Council, has called pupil placement laws "legalistic horseplay" to keep Negro children out of white schools. The NAACP regards many features of the laws as unconstitutional, and maintains further that in theory and practice they place unwarranted and usually insuperable burdens on the average Negro child seeking the educational equality supposedly guaranteed to him by both the Constitution and the 1954 Supreme Court ruling. With this view many legal experts agree, and in fact, the success of the laws in the courts has aroused considerable astonishment among the experts. In 1957 a suit was brought by a group of North Carolina parents asking that their children not be required to go through the procedures of the state's pupil placement law to secure educational equality. The Fourth Circuit Court ruled against them, and the Supreme Court affirmed the decision. A second major test occurred in 1958 when a suit testing Alabama's pupil placement law came before the Supreme Court. The Court, in a one-sentence opinion, upheld the Fifth Circuit's ruling that the provisions of the law were in themselves constitutional. (The Fifth Circuit has also found Arkansas' law constitutional on its face.) In 1959 the Supreme Court denied another North

Carolina suit which also sought to gain admission for a Negro child to a white school without resorting to full procedure of the placement law. And in a third North Carolina case, the Supreme Court upheld the Fourth Circuit's ruling that because Montgomery County, North Carolina ,was operating under a pupil placement law, it did not have to devise a general desegregation plan.

COMMUNITY AND STATE PRESSURE

The Supreme Court's upholding of the Alabama pupil placement law was profoundly disillusioning to many Southern Negroes. To begin with, placement laws from their inception had prevented "class action" suits. The cases that resulted in the 1954 Supreme Court ruling were "class actions"—that is, the Court's decision became a binding rule for all cases. But under pupil placement laws, each individual aspirant for educational equality is on his own, and is pitted against all the power and pressure that the community and state can bring against him. Even if he finally wins in court, the next applicant faces the same hurdles and barriers. The Supreme Court's decision affirmed this state of affairs.

Lawyers and civil rights experts believed that the decision also had expressed or implied the following:

1. That all applicants must complete the full administrative procedures specified by such laws before seeking relief in the courts;

2. That as far as the Supreme Court is concerned, pupil placement laws constitute a statewide or community-wide integration program; and, finally,

3. That the courts would not require general desegregation programs where pupil placement laws were in force.

In practice, the constellation of both legal and social power arrayed against the individual Negro pupil and his family prevents most from even applying. Many of those communities in which pupil placement laws are in effect stand ready to apply the severest economic pressures against any Negro parents who file applications on behalf of their children. Moreover, children who win in court face, at best, cool receptions when they come to school —in the lower grades especially— and even the most courageous Negro parents hestitate to visit such a situation upon their children. Thus, it is often difficult for Negro leadership to get any parents to file applications. And to further diminish their number, when the NAACP does make an organized attempt to secure at least token integration, it fights primarily for those applications which indicate the most promise of establishing the discrimination intention of the laws.

LITIGATION BURDEN

Among the effects within the Southern Negro community of the placement laws and the ensuing various court decisions has been a reaction against the old liberal-legal approach to securing civil rights which has dominated its thinking for a generation. The NAACP, the champion of this approach, accordingly has lost stature in the eyes of many Negroes. Actually, of course, one of the purposes of the place-

ment laws has been to "break the NAACP's back" by imposing an impossible burden of litigation as the price for even modest progress in school integration. It was the NAACP's long and relentless legal pressure in the first place, after the 1954 Supreme Court ruling, that brought the various placement laws into being; and now the NAACP is making use of every legal means to weaken these laws and ultimately destroy their effectiveness But meanwhile, the pupil placement roadblock remains substantially effective, and Negro unrest has grown rapidly. It hardly seems too much to say that the lunch counter sit-ins were engendered by the legal experts who wrote the South's pupil placement laws.

In some instances, though, the Circuit Courts are already beginning to take a closer look at the pupil placement laws. Several recent court rulings suggest that the wall created by the Supreme Court's favorable 1958 decision on the Alabama statute may not be impenetrable. In 1959, the Fifth Circuit, in a Florida case, held that pupil placement laws did not automatically relieve local school boards from the obligation of beginning a "reasonable start toward full compliance" with the 1954 school decision. In another Florida case this year, the court also ruled that pupil placement criteria must be applied to all students in order to be constitutional—not just to Negro pupils seeking transfer to white schools. In another 1960 case in the Fourth Circuit, the court held that Negroes need not necessarily exhaust administrative procedures under pupil placement laws to seek a decree for a positive desegregation program. In Alexandria, Virginia, the Fourth Circuit warned against the application of the pupil placement criteria solely to Negroes seeking transfer, and further warned against use of the laws to perpetuate separate white and Negro school districts. Thus, these recent rulings suggest conflicts of fact and interpretation which may ultimately result in Supreme Court decisions of broadly applicable rules of law.

Yet meanwhile, the placement laws remain in force with court blessing. Six years after the Supreme Court ruled that segregated schools violate the Constitution, the Negro who wants equality of educational opportunity for his child often stands substantially alone. In the next few years, as the intention of full defiance or token compliance becomes the clear position of the hard-core South, the nation will find itself coming closer to a genuine decision on whether or not it really intends the Supreme Court's ruling of 1954 to become the law of the land. The effect of the pupil placement laws is to focus and sharpen this decision.

Order of Eastern Star at Reidsville, N. C., receives its NAACP membership plaque for Chapter 477.

Presentation of NAACP life membership plaque in the Ohio life membership giveaway.

NAACP life subscribers of Denver, Colorado, all members of the Gamma Delta Chapter of Phi Beta Sigma.

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Looking and Listening . . .

NEGRO EMPLOYMENT IN FEDERAL AGENCIES

NEGRO-AMERICANS employed by federal agencies in Atlanta, Georgia, now constitute 14.6 percent of total federal employment in the Atlanta area, according to a report released recently by the President's Committee on Government Employment Policy. A study completed in October of the survey of Negro employment, taken as of July 31, 1960, involved 28 federal agencies in the Atlanta metropolitan area.

The survey revealed that 2,369 Negroes were employed by federal agencies in Atlanta, nearly half of whom (49.1 percent) work for the Post Office Department. Forty-one percent of all Negro employees were in Wage-Board or "blue-collar" positions, and 9.5 percent were in the General Schedule or "white-collar" jobs.

Negroes in the "white-collar" jobs ranged in grade from GS-1 through GS-12, although none was employed at grades 8, 9, and 11, and only 14 percent were in Grade 5 and above.

The survey was the first which the Committee has taken in the Atlanta area, but the report compared the current employment figures with a study made by a writer on race relations in 1958. The 1958 study reported 28 Negroes employed in "white-collar" jobs by four agencies, whereas the 1960 study found 226 Negroes in "white-collar" jobs employed by twelve of the Atlanta agencies.

Dr. Archibald J. Carey, Jr., minister and lawyer of Chicago and Chairman of the President's Committee, stated: "The figures show that utilization is being made of qualified Negro personnel by a number of federal agencies in Atlanta. However, using all the information now at hand as a basis for further inquiry, much remains to be done to determine the extent to which qualified Negroes are applying for federal positions, and whether such applicants are being considered without reference to race, religion or national origin.

SOUTH AFRICAN APARTHEID

TOM WENIG (*Community*, November, 1960) gives his impressions of South Africa: "My first impressions of the Union of South Africa were pleasant enough. But once I had looked beneath the surface, I knew that I could never feel at home there. Apartheid hangs over this city like a pall." Mr. Wenig also declares:

> The sting of the apartheid laws is felt chiefly in the areas of housing and employment opportunities and in the loss of social status and human dignity.
>
> All large cities in the Union now have native reserves or townships, built

by the government, where all Africans must live. At Johannesburg, as in all the other cities, the reserves are located 18 to 20 miles out beyond the city limits.

We visited one of the reserves, which somehow reminded me of a concentration camp. It was made up of small, identical houses, row upon row, each one about three-fourths the size of a garage. The houses are divided into four small rooms where families of two or 10 persons must live.

Each family has a small plot of land for private gardening. Seeking some individuality, many families have added rooms or interesting flower arrangements in gardens, anything to break the bleak monotony of the place.

While at the reserve, we visited in the home of a man who does home improvement work in the African community. He is not permitted to do business, of course, in the white or colored communities.

All the natives who formerly lived in Johannesburg were forced by the government to move out to the reserves. It is true that, prior to this mass relocation, they lived in appalling slums inside the city. They needed better housing.

But, in this government action, the natives were given no choice about their own living arrangements. They were moved out wholesale. And those few who had owned land lost the right even of holding title to land.

The reserves appeared to me to be actually separated by buffer zones of several city blocks width. The land in these zones is fallow, and weeds are kept down.

I was only a corporal in the Army so I cannot say with authority that these locations were planned with military maneuvers in mind. However, I suspected that a minority of one million whites could not cold bloodedly and methodically deprive 10 million Africans of fundamental rights and fail to take certain precautions.

And, in this case, even a corporal would have no difficulty planning the strategy of closing with the "enemy" and destroying him.

The government has taken further precautions by dividing the reserves according to tribe, one for Zulus, one for Basutos, and so forth. Intertribal rivalry, which has existed for centuries, can thus be kept alive to forestall a united uprising.

This division also creates the impression that the tribes are distinct nationalities, making it possible for the Europeans to say: "We are a majority here. . . ."

BRAZIL AND AFRICA

AMILCAR ALENCASTRE writes in *Mundo Ilustrado* (Rio de Janeiro, August 13, 1960) on "Grandsons of Brazilians Now Govern in Free Africa." Senhor Alencastre is calling attention to the little known fact that there was considerable emigration of freedmen to the African west coast after Brazilian emancipation in 1888. But freed slaves and freemen had been making the "natives-return" to Africa over a period of generations, although their numbers were small. Commercial relations between the Dahomans and Brazilians, especially through Lagos, date from the early 18th century and African products—*dende oil, Guinea soap, orobo, obi,* etc.—are still found in certain markets of Rio de Janeiro and Bahia.

Bessa-Abadee, King of Dahomey, sent an ambassador, Kruma Nadir, to São Salvador, Brazil, in 1750; another in 1795.

These returning "Africans" introduced new culture patterns far in advance of those they found. They

established businesses and opened up new professions; introduced such trades as joinery, tailoring, shoemaking, gunsmithery, nursing, etc; the Portuguesse language and Christianity.

They settled not only in the coastal cities, but penetrated the interior. "Father Borghero, in 1861, said that he met many Catholic Negroes who had been in Brazil' in Volta and the Upper Niger, where they followed their Brazilian customs. The Africans called them 'Papa' and 'Mama,' and their African-born children, 'Massa' and 'Missy.' They usually danced the *Samba* and the *Bumba-Meu-Boi* at their social affairs, and their influence in business passed over into politics, where they became counselors and advisors to African princes and kings."

Padre Laffite mentions meeting, about 1863, one Pedro Cogio de Silveira, 'Governor' of Agué, a very rich and influential African who had been governing the city since his return from Brazil. At Pôrto Nevo on the Guinea coast, Paul Marty tells of meeting another Brazilian, Inácio Paraiso, a Muslim Negro born of a 'returned-native' and a Bahian woman. He was a local potentate of great wealth and enormous prestige, and was primarily responsible for the victory of the Kingdom of Dogba over Dahomey. Domingos José Martins was another Brazilian mulatto who carved a niche for himself on the west African coast. King Ghezo of Dahomey conferred upon him the title of *Prince of Pôrto-Novo and Cotonum,* with right to the throne and sceptre. Many other personages could be mentioned, but beyond doubt the most renowned is Francisco Félix de Sousa, also called Francisco Félix I. This Brazilian mulatto played a prominent role in the organization of the slave trade on the coast and later became one of the most important men in this part of Africa.

He amassed one of the largest fortunes on the west coast, became a sort of royal counselor of Dahomey, and was given the title of *Xaxá,* which might be roughly translated as 'vice-King of Ajachi.' When Brazil achieved independence in 1882, Xaxá became manager of the *Companhia de Cabo Verde,* a firm which monopolized trade between the African west coast and Bahia. He became owner of business houses in both Africa and Brazil, owned 100 commercial ships, palaces, and a small army; all valued at the time at about $120,000.

The Prince of Joinville, brother-in-law of Dom Pedro, was once received by Xaxá in his luxurious palace filled with costly dishes, candelabra, and objet d'arts. The Prince was served fine foods, excellent drinks, and Cuban cigars. Xaxá also had a harem stocked with blonds, brunets, and redheads; women black, brown, and white.

The author likewise points out that Sékou Touré of Guinea had a Brazilian grandmother; that Silvanus Olympio of Togo, as the name would suggest, is of Brazilian ancestry; that Mamadou Dia's [of Mali] surname is of Portuguese origin, *Dias;* that Alhaji Sir Amadu Belo of Nigeria has two names corrupted from the Portuguese, *Amadeu Bello;* and that two Togo officials likewise have Portuguese names, Paulin Freitas and Agostinho Santos.

"Brazil's lack of racial discrimination," says Senhor Alencastre, "places her in a unique position in the eyes of the newly independent African nations."

"Brazil is the only Western nation," explains an editorial in *Jornal do Brasil* (August 27, 1960), "which can praticipate diplomatically and otherwise in African affairs without

arousing either resentment or suspicion. She can act as a mediator between the Western Powers and Africa, and the Brazilian government, being aware of this possible role, should immediately send colored diplomats to the newly independent African countries." The Brazilian diplomat Adolpho Justo Bezerra de Menezes (*Brazil and the Afro-Asian World*, Rio, 1956) makes a similar suggestion: "We can make capital use of our illustrious Negroes and mulattoes by making them heralds of Brazilian culture in Africa" (p. 358).

Would a similar pronouncement made in the USA receive the enthusiastic support of the American government?

Irving A. Williamson

NATIONAL UNITED CHURCH USHERS ASSOCIATION OF AMERICA *in its forty-first annual convention in St. Louis, Missouri (July 25-30), purchased a life membership in the NAACP. Pictured, from L, are Henry Ballard, NUCUAA past president who started plan to purchase membership; R. E. Harshaw, Jr., president, NUCUAA, receiving plaque; James Chapman, Chicago, chairman ushers national board; and Mrs. Margaret Wilson, attorney and president of St. Louis branch.*

Ed Bagwell

NUMBER ONE TALL MAN—*Clarence E. Hooper, president, Ten Tall Men Business Club, Inc., picks up group's NAACP life membership plaque from pretty Mary Louise Watson at Club's ninth annual dance at Manhattan Center, New York City. Other club members are L. B. Lewis, Harry L. Bridges, Christopher S. Kemp, Grady D. Howard, Hugh K. McNeill, James H. Hughes, and Lonnie G. Rogers.*

Russ Carter

NORTH JERSEY CHAPTER *of Jack and Jill of America, Inc., receives its NAACP life membership plaque from Dr. Everett B. Simmons, president of the Oranges-Maplewood, N. J., branch. This chapter also gave $125 for the student sit-in defense fund. Club officers, from L, are Mrs. Jewell Edmonson, treasurer; Mrs. Barbara Mickey, president; Dr. Simmons; and Mrs. Norma Bland, corresponding secretary.*

Edgar Downing

HONOLULU, HAWAII, *branch receives its charter from Tarea Hall Pittman, acting West Coast NAACP regional director. Branch president Willie Moore received the charter at ceremonies held on July 29, 1960.*

A Message

These are days for action! At the lunch counter, at public beaches, in the school, on the bus, the struggle continues. Great progress has been made — much progress must still be made. In the forefront of the struggle for more than 50 years, the NAACP is called on first to supply leadership, support, financial aid, in the crusade for equal rights.

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to Americans

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Editorials

PRESIDENTIAL ELECTION

THE bright spot in the recent presidential elections is the important part played by the Negro voter. The returns show that Negro voters played a decisive role both on state and local levels as well as nationally. Therefore, in light both of the Democratic platform and the heavy Negro democratic vote, Negro citizens are expecting the new administration in Washington to do something effective about civil rights and race relations. Don't forget that the Democrats promised to stand on their platform.

First earnest of the willingness of Democrats to do something about civil rights will be a change in Senate rules to do away with the filibuster. Senate Rule 22 has stood in the way of civil-rights legislation ever since its adoption in 1949. Under Rule 22 cloture can be voted by two-thirds of the entire membership of the Senate. This is 66. Not until this rule is changed will it be possible to have a government of laws rather than of men, as it is now.

Executive Secretary Wilkins of the NAACP has already called upon the heads of the new administration to support moves to abolish the filibuster and to use their influence and their prestige to enact civil-rights legislation.

The NAACP takes the position that certain constitutional guarantees can be enforced under existing legislation by executive order of the new President.

AMONG these the Association cites the need for executive action (1) ending segregation or other forms of discrimination in all federal or federally-aided housing programs and establishing a commission with sufficient funds and authority to implement the order; (2) direct all departments and agencies administering federal assistance programs to condition such assistance upon proof that the funds will be used in compliance with the equal protection clause of the Fourteenth Amendment; (3) insure equal job opportunity in all employment resulting from federal grants, loans, subsidies, contracts, and licenses; (4) insure equal access to all facilities and services resulting from federal assistance programs, including public employment services, hospitals, schools, parks, and eating and waiting room facilities in airports, courthouses, etc.

Negro citizens, as a result of the elections, are in no mood to consent to a "cease fire" in the fight for full civil rights. They are tired of the daily humiliations of racial segregation and discrimination.

NEW ORLEANS DISGRACE

THE howling mobs, with hysteria-distorted faces, are a disgrace to New Orleans, the South, and America. Four little Negro girls are enrolled in a so-called white school. Then the Chandala yelp and scream for

blood and white supremacy. Fortunately, New Orleans authorities have stood strong; their refusal to temporize with the segregationists has made integration an accomplished fact in the city despite the continuing disorders (as we go to press) and the foul-mouthed attacks upon Federal Judge J. Skelly Wright. There is one thing the segregationists must understand: segregation as a way of life is on the way out in the South; it is moribund because it is contrary to every principle of a democracy, and no modern, urbanized, industrial society can survive with such an anachronism. Problems of racial discrimination can no longer be regarded as purely domestic questions. They are too explosive. The French in Algeria, the Afrikaner in South Africa, and the segregationists in the American Deep South must realize that the present-day world, and world opinion, are not going to continually regard such matters as domestic issues.

SALUTE TO DR. AZIKIWE

THE CRISIS salutes Dr. Nnamdi Azikiwe on his significant inauguration as the first Governor General of the independent Federation of Nigeria. When Dr. Azikiwe took his oath of office on November 16, he succeeded Sir James Robertson to become the first Nigerian governor of a federated Nigeria. He asked his fellow Nigerians to "bind the nation's wound and let us heal the breaches of the past so that in forging our nation there shall emerge on this continent a hate-free and greed-free people who shall be in the vanguard of a world task force . . . to restore the dignity of man in the world."

EXPLANATION TO CRISIS SUBSCRIBERS

WE want to explain matters to the many people who subscribe indirectly to *The Crisis* and either do not get their magazines or have them delayed. This is not wholly the fault of *The Crisis*. *The Crisis* cannot fulfill a subscription until it receives it. Since the bulk of *Crisis* subscriptions are taken out during NAACP membership drives, they do not, therefore, reach us directly. The local branch or solicitor has charge of compiling and forwarding these lists to the national office in New York City. The names of *Crisis* subscribers (they are usually people who have taken out a combination NAACP membership and *Crisis* subscription) are then compiled on a separate list and forwarded to the office of the magazine. Then *The Crisis* Circulation Department has to check the lists for renewals and correct postal zones, cut address stencils, check stencils and classify them by city and state, alphabetize them, and finally put them in the proper place in our files. All this, naturally, involves a certain amount of delay and several possibilities of mistake. So please bear with us when your copy of *The Crisis* is delayed.

Along the N.A.A.C.P. Battlefront

KING APPEAL

THE Reverend Dr. Martin Luther King, Jr., who was granted bail and freed in October from confinement in Reidsville State Prison, Georgia, will have the assistance of NAACP lawyers on the appeal of his case.

D. L. Hollowell, Atlanta attorney who is in charge of the case in which Dr. King was ordered to serve four months of a probationary sentence for failure to possess a Georgia driving license, is a veteran of NAACP legal battles in Georgia.

On the appeal he will have the active assistance of Thurgood Marshall of New York and of George N. Leighton of the Chicago law firm of McCoy, Ming and Leighton. Some years ago Mr. Leighton was president of the Chicago branch of the NAACP. William R. Ming, his partner, is at present a member of the NAACP national board of directors.

At a hearing Tuesday, October 25, Judge Oscar Mitchell in the DeKalb county civil and criminal court (just across the line from the city of Atlanta) refused to revoke the probationary sentence given Dr. King last September for driving without a Georgia license and sentenced him to serve four months in a prison work camp. At the time of the driving incident King, who had recently moved to Georgia from Alabama, had an Alabama driving license.

Judge Mitchell held to his opinion that the arrest of Dr. King for demonstrating against lunch counter segregation in downtown Atlanta stores continued a violation of his probation on the driving charge.

The sentence shocked the nation, and published photographs of Dr. King wearing handcuffs on his way across town from Atlanta to the community of Decatur to be tried on a minor traffic charge outraged people from coast to coast.

NAACP executive secretary Roy Wilkins attended the "traffic violation" trial. Mr. Wilkins assured Dr. King "of the nationwide interest of the NAACP and the Association's moral and financial support if needed."

Mr. Wilkins told reporters that "Dr. King is a symbol to the colored people of this country, but I don't think the arrest of Martin Luther King . . . is the whole story here today. The story is that the time has come for a change, and that there are 18 million Negro Americans who want a change, and who are determined to have a change.

"As long as that change is balked, we're going to have demonstrations and we're going to have tussels in courts, arrests and all the things that go to create and maintain tension."

FREEDOMS FOUNDATION CONTEST *winner Sp/4 Dorothy Anne Aldrich (center), Information Division, OAC, receives her $50 prize from Silas B. Dishman (L), CO, OAC, as Captain Mildred Qualls (R) looks on. Specialist Aldrich is a native of Great Neck, L. I., and the daughter of Mr. and Mrs. Lionel Aldrich of Great Neck.*

On the subject of Georgia's anti-trespass law, Mr. Wilkins asserted that it "was passed specifically against Negro sit-ins, because nobody else has to sit in. White people don't have to sit in; they eat."

Stressing the urgency of the Negro's demand for equality, Mr. Wilkins told reporters that "colored people are in a mood to try anything short of mass discourtesy, disorder, churlishness and violence, because time is getting away from them."

TERMINAL BIAS

THE Association has urged the Justice Department to "settle with finality all questions concerning the rights of persons to be free of discrimination in the use of air terminal facilities."

In a written communication to Attorney General William P. Rogers, the NAACP's general counsel, Robert L. Carter, declared that the Association "constantly receives complaints" of racially segregated airport facilities.

Mr. Carter indicated that the discriminatory practices continue despite

PICKETS FOR A CAUSE—*NAACP and labor committees in East Chicago, Illinois, picket to break up local discrimination.*

the Federal Airport Act which requires assurance in writing there will be no "unjust discrimination" as a prerequisite to federal financial assistance.

The NAACP general counsel cited Dannelly Field at Montgomery, Ala., where separate waiting rooms are designated "white" and "colored."

In Jackson, Miss., and other localities, Mr. Carter said, "there is the extreme absurdity of 'colored' and 'white' drinking fountains.

"All of the airports engaged in such discriminatory practices," Mr. Carter charged, "have received financial assistance from the government under the Federal Airport Act."

Mr. Carter then declared that since the funds provided by Congress for airport construction have now been expended and the airports are in operation; enforcement of the law's non-discrimination provisions "devolves upon the Department of Justice."

Mr. Carter cited Justice Department action to enforce a similar responsibility when it filed suit against Harrison county and the City of Biloxi, Miss., last May 17.

Cecil Layne

$500 FOR DIGNITY—*Alex Waites (L), representing the St. Nicholas Welfare Center, accepts an NAACP life membership plaque from Dr. John A. Morsell, assistant to NAACP executive secretary Roy Wilkins.*

In that case the Department of Justice filed suit to require admission of Negroes to public beaches located in Biloxi. This suit was based upon the agreement of federal assistance in repair of a sea wall provided the government was given assurance that the beach would be open to all.

APPRENTICE TRAINING

NAACP labor secretary Herbert Hill announced in October that a Negro will be admitted to an apprenticeship training program of a plumber's union in New York for the first time.

A Negro will also be admitted for the first time to a sheet-metal apprenticeship program in St. Louis, Mo. which was set up in a Negro-owned firm after the local AFL-CIO had rejected Negroes.

Referring to the plumbers' union breakthrough in New York, Mr. Hill

Cecil Layne

FREEDOM COSTS CASH—*The Grand Chapter, Benevolent Protective Order of Reindeer became one of the most recent NAACP life members. Officers from L, are Mrs. Margaret Kelson, Washington, D.C.; Mrs. Maude Tally, Newark, N. J.; Mrs. Amy Noble and Mrs. Phena Bedford, Atlantic City, N. J.; Mrs. Mildred Shelton, Richmond, Va.; and Mrs. Esther Ball, Baltimore, Maryland.*

said, "It was the result of a request for action by the NAACP to the Attorney-General of New York."

The program is administered by Local 2 of the United Association of the Journeymen and Apprentices of the Plumbing and Pipe Fitting Industry of the United States, AFL-CIO.

Mr. Hill said he wrote to Attorney-General Louis K. Lefkowitz requesting that he use his powers to eliminate "the broad pattern of Negro exclusion from building trades apprenticeship training programs in the State of New York."

Mr. Lefkowitz responded by arranging for the NAACP labor secretary to confer with his office's division of civil rights. At that time, Mr. Hill presented data indicating that the plumbers' union as well as other building

Cecil Layne

MONDAY MONEY FOR FREEDOM—*Members of the Hackensack, N. J., Monday Luncheon Club raised $1,000 for the NAACP voter-registration drive. Pictured, from L, are Mesdames Sallie Deas, Hazel Cheatham, Lelia Harris, Nellie Gray, Dr. John A. Morsell (assist. to NAACP executive secretary), Mary Thomson, Fannie Brooks, Martha Robinson, and Edna Logan.*

trades unions have refused admission of Negroes into training.

Discussing efforts to get Negroes into sheet metal training in St. Louis, Mr. Hill revealed that the Association "followed an unusual procedure," after Local 36 of the Sheet Metal Workers International Association rejected Negro applicants.

The NAACP, he said, secured the certification of a Negro-owned sheet metal firm as being qualified to administer a training program, although the firm is non-union due to refusal of Local 36 to accept its membership.

Approval for training was secured, Mr. Hill stated, by direct application to the Bureau of Apprenticeship Training of the U.S. Department of Labor.

The Negro firm is owned by Arthur Kennedy, a member of the executive board of the St. Louis NAACP.

The Association is currently attacking a similar problem existing with the International Brotherhood of Electrical Workers. It has moved to secure apprenticeship certification for Negro-owned, non-union firms.

LEADERSHIP TRAINING PROGRAM

FORTY Jamaica branch members were graduated from a pilot leadership-training course and workshop in Jamaica, N. Y., on October 26.

James Farmer, the NAACP's national program director, who conducted the program in conjunction with Mrs. Dupree White, Jamaica branch president, said the final session of the workshop was devoted to an "evaluation."

He said "it will be part of the process by which the NAACP will adjust the content and format of its leadership training program for use in other local branches."

In various sessions extending over six weeks, NAACP leadership trainees discussed in depth "Origin and History of NAACP," "Accomplishments and Goals of NAACP," "How the NAACP Functions," "Special Techniques and Speech Situations."

PROFITABLE SMILE—*Raphael DuBard (center), president of the Buffalo, N. Y., branch, beams as he receives portions of a $510 contribution to the NAACP Legal and Defense Fund. Mrs. Earline Rainey, program chairman for the NAACP Women's Auxiliary, and Edward Pearson, committeeman for Local #424, UAW, presents checks for $327 and $50 respectively. Other contributors are not pictured.*

What the Branches Are Doing

Colorado: Leonard H. Carter, field secretary for Region IV, was guest speaker at the October meeting of the DENVER branch. Third annual freedom-fund dance of the branch was held on November 23 at the Casino Ballroom.

The latest group to make an initial payment on its NAACP life membership is the Gamma Delta Chapter of Phi Beta Sigma fraternity. The group which presented the check to local branch president William H. Pinkett consisted of Herbert Blackman, Carl Stephens, LeJean Clark, Robert Miller, Crosby, Spencer McCray, Curtis Richie, Daniels, Sidney Walker, George McIntyre, Paul English, Leonard Sowell, Charles Hill, and Marvin Smith.

Connecticut: The second annual freedom-fund ball, sponsored by the NEW BRITAIN branch, was held on November 12 at the Italian Fraternal Club.

Michigan: The GRAND RAPIDS branch has hit preferential assignment of local teachers. A charge of "bigotry and intolerance" was leveled at school teachers who requested that they not be assigned to integrated schools. The charge was made in a resolution presented to the board of education, and it brought an immediate response from superintendent Benjamin J. Buikema, who pointed out that requests for preferred assignments had been made by Negro teachers as well as white.

The resolution protested the employment of teachers who make such requests and called on the board of education to make "no more such concessions." It also demanded that the contracts of teachers who have requested conditional assignment not be renewed.

Basis for the resolution was a statement by Dr. Jay L. Pylman, deputy superintendent that, due to the teacher shortage, it was necessary to employ some teachers who wished assurance they would not be assigned to Vandenberg, Sheldon, Franklin, Campau or Maplewood schools.

"Any teacher who would demand such a condition of employment is making an obvious confession of bigotry and intolerance," the NAACP resolution stated. "If this concession is granted it could lead to granting the same conditions of employment to those who do not want to teach students of the Jewish religion or children of Spanish-American descent, children of the Catholic faith, children of oriental descent or those of the Protestant faith."

"I do not think we can accuse these people of bigotry," Superintendent Buikema declared. "This is not only a problem in these schools, it is a problem in all schools. And it still is an American privilege for any person to work and live in the type of community he wants and to do the type of work he wants to do. Dr. Pylman is concerned with the assignment of teachers to the positions in which they can do the best job.

"If you were to ask me how many Negro teachers we have on our rolls I could not tell you. If you will look at our appointment list I will defy you to tell what names on the list are Catholic, Protestant, Negro, Jew or what."

The superintendent noted that the local board has done much to eliminate intolerance. "We have Negro teachers who elect not to teach in certain types of schools (all-white or higher economic level). It is our job to fit our teachers to the boys and girls in our schools," he added. "We know this community has a problem in this field. But I hope more and

Don Simmons

OKLAHOMA CITY, *Oklahoma, youth leaders receive congratulations from fellow students—Edith Parker, Ira Hall, Wayne Chandler, Edmund Atkins, and Calvin Luper.*

Carmel Studios

SUMMER'S END—*This quartet of young NAACP-fund raisers count out $500 which was realized from the Sag Harbor, N. Y., "Summer Festival." Pictured are (from L) Debbie Trice, Afriene Belafonte, Betty Banes, and Shari Belafonte.*

more citizens will face up to the situation and do what is right."

When the DETROIT branch learned of the arrest of Dr. Martin Luther King in October, it sent a telegram to Mayor William B. Hartsfield of Atlanta urging the mayor "to use every resource at his command" to cause the arrest actions against the minister and several Negro students to be dropped.

The Detroit branch has re-activated and expanded its Discrimination Action Committee in order to push a community-wide campaign against discrimination in local public eating and drinking places.

Illinois: The CHICAGO branch held a mass meeting in October, with more than a thousand persons present, in protest against the arrest and imprisonment of Dr. Martin Luther King.

The meetting adopted the following resolutions:

WE PROTEST to the STATE OF GEORGIA the adoption of statutes which aim to restrict the rights of citizens to freely express their ideas and views in a nonviolent manner in any place open to the public;

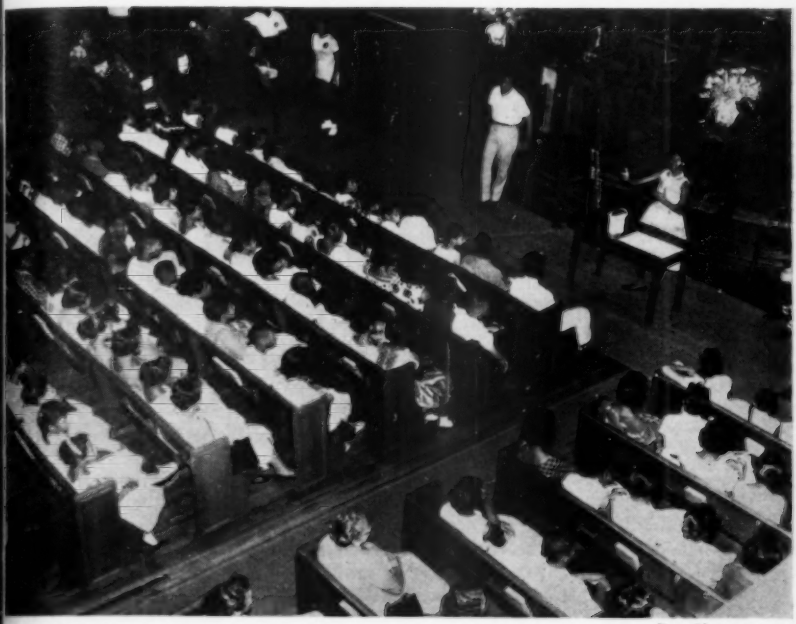
JAMAICA NAACPERS HONORED—*Mrs. Dupree White (L), president, and Chester P. Alston, membership chairman, were cited by the Jamaica Club of the National Association of Negro Business and Professional Women, Inc. Mr. Alston was named "Man of the Year"; Mrs. White won the Soujourner Truth "Meritorious Service Award." Center is Mrs. Helen Gantt, president of the Jamaica Council, which presented the awards.*

WE PROTEST to the STATE OF GEORGIA its subversion of Justice in using devious and unrelated means to attempt to incarcerate in its prisons honorable and forthright citizens who espouse the cause of liberty and equality;

WE PROTEST to the STATE OF GEORGIA its high handed, midnight, "storm trooper" tactics of forcing its citizens into its prisons without bail or opportunity for full hearing;

WE PROTEST to the STATE OF GEORGIA and to the CITIZENS OF GEORGIA their indifference and lethargy which has produced a climate in which State officials believe that they may use the machinery of the courts to intimidate their citizens and to suppress the expression of ideas;

WE PROTEST to the PRESIDENT OF THE UNITED STATES his failure to speak out boldly and promptly in the face of continued affronts to the principles of democracy, and his failure to exercise real moral leadership in the name of justice;



Don Simmons

SIT-IN RALLY—*More than 800 youths pictured here in attendance at "pre-sit-in" rally held last August in Oklahoma City, Oklahoma.*

WE PROTEST to the PRESIDENTIAL CANDIDATES of both political parties their failure to promptly and publicly make known their disapproval of the subversion of justice that has taken place in Georgia and to demonstrate the immediate kind of instinctive leadership our country must have in these perilous times;

WE PROTEST to the CITIZENS OF THE UNITED STATES, to every person throughout this Land, his benign and reserved silence in the face of the blatant misuse of justice; and

We CALL UPON the conscience of America founded in 184 years of developing liberty to react instinctively, to react vocally, and immediately to each and every symptom of the misuse of Justice, to the end that all liberties may be preserved and all freedoms grow.

Nevada: The LAS VEGAS branch was host on November 19 to the one-day Southern Area Conference. The adult and youth groups held their conferences simultaneously in separate rooms of Convention Hall.

New York: The GREENWICH VILLAGE-CHELSEA branch has announced plans to memorialize the late Arthur Garfield Hays by purchasing an NAACP life membership in his name. Attorney Hays, who died in 1954, was a long-time resident of Greenwich Village and was internationally famous as a champion of civil rights. As a fighting trial lawyer, he represented such victims of social injustice as Sacco and Vanzetti, John Thomas Scopes, Dr. Ossian Sweet, the Scottsboro boys, and the "Trenton Six." He was for many years a member of the NAACP as well as author of *Let Freedom Ring* and *Trial by Prejudice.*

Lawrence R. Maxwell, community co-ordinator of the branch is heading the drive to collect funds to purchase this life membership in memory of Attorney Hays. All contributions toward the purchase of the Arthur Garfield Hays Life Membership should be sent to *Lawrence R. Maxwell, 44 West 12th Street, New York City 11.*

The SPRING VALLEY branch sponsored a "Meet-the-Candidates Night" in October at which all county candidates of all parties, congressional candidates, and even those for the coronership, were invited to review their qualifications and experiences, as well as to discuss issues and to participate in a question-and-answer period.

The JAMAICA branch carried on an intensive voter-registration campaign during the fall. Adults were asked to guarantee the registration of all persons living on their side of the street; the youngsters were contacted through the schools, churches, and the community centers. The CENTRAL LONG ISLAND branch has received its NAACP life membership plaque, and the branch also congratulates the Hollywood Baptist Church for its payment on a life membership in the Association. The WILLIAMSBRIDGE branch stressed registration during October.

Among the 106 youth groups throughout the nation who received "Youth Group Achievement Awards," given by *Parents' Magazine* of New York City, was the NAACP Youth Council of Oklahoma City, Oklahoma. These young people, who were in a special award category, staged a city-wide stand-in campaign against segregation in restaurants, drug and department stores in their city. As a result, sixty-two stores are now open to all people, and the governor of Oklahoma has appointed a human relations committee to curb discrimination.

Attorney Jawn Sandifer of New York City, chairman of the legal redress committee of the NEW YORK STATE CONFERENCE OF BRANCHES, has announced the dismissal of an action against David Walker, a young Negro of Hempstead, New York. On September 29, 1959, young Walker was arrested on his way home from work. In the course of the arrest, he was severely beaten by a police officer, who was joined in the task by a truck driver. Walker, who did not know the reason for his arrest, was advised at the police station that he was arrested for disorderly conduct and resisting arrest. The matter came to the attention of the Hempstead branch, NAACP, of which David B. Adams is president. The branch

secured the assistance of the New York State Conference of NAACP branches to protect Walker's rights.

On November 9, 1959, Walker was convicted on the disorderly conduct charge by Judge Kingsley Smith. Under the direction of Mr. Sandifer, an appeal was taken to the County Court and Judge Widlitz reversed the lower court. In February, 1960, a claim for $50,000 for false arrest was brought against Nassau county on Walker's behalf. On March 16, 1960, the district attorney filed a new charge against Walker growing out of the September 29 incident, in which it was charged that Walker was arrested on suspicion of commiting a felony. The trial of the matter came on September 26. After impanelling the jury, Judge Francis Donovan recessed the jury in order to give him time to hear arguments and study briefs. He reserved decision until 2:00 p.m. September 27, at which time he dismissed the case on the ground that it would place Walker in double jeopardy.

Ohio: This exchange of letters took place between Clarence H. Holmes, president of the CLEVELAND branch, and Lawrence H. Williams, chairman of the Community Relations Committee of the Jewish Community Federation of Cleveland:

Dear Mr. Holmes:

The Community Relations Committee of the Jewish Community Federation has followed with considerable interest the historic developments this year connected with the so-called "sit-in" movement, seeking the desegregation of lunchroom facilities. Various national Jewish organizations with which we are associated have publicly expressed their admiration both of the objectives of the movement and the remarkable and dignified fashion with which it has been conducted.

At this season of the launching of your annual local membership campaign, we are happy to inform you that our Jewish Community Federation of Cleveland last week approved a recommendation of the Community Relations Committee that we add our commendation of the objectives of the national movement and the dignity displayed by the Cleveland supporters of the campaign to the statements made by many national organizations.

We are also writing to the heads of the national enterprises involved, expressing our gratification at the desegregation that has already taken place in some 57 communities, and expressing our earnest hope that rapid progress will continue to be made until segregation is completely eliminated from our national life.

I know you join us in our conviction that the rights of all American citizens are inextricably interwoven. It follows that a limitation of freedom of opportunity for Negroes, Jews, Catholics, Protestants or any other group within American life is a matter of concern to all of us. We therefore share your feeling of accomplishment at the remarkable success of the "sit-ins" movement, as well as the hope for continuing progress.

May I add our best wishes for a successful completion of your present membership drive.

Lawrence H. Williams, Chairman
September 20, 1960

Dear Mr. Williams:

The Execuive Committee of the Cleveland Branch National Association for the Advancement of Colored People was very gratified to receive your letter of commendation and encouragement relative to the "sit-in" movement of 1960 and our present Membership Campaign.

The efforts of the NAACP, locally and nationally, have met with a measure of success because we have enjoyed cooperating in many endeavors with our friends in the Jewish community.

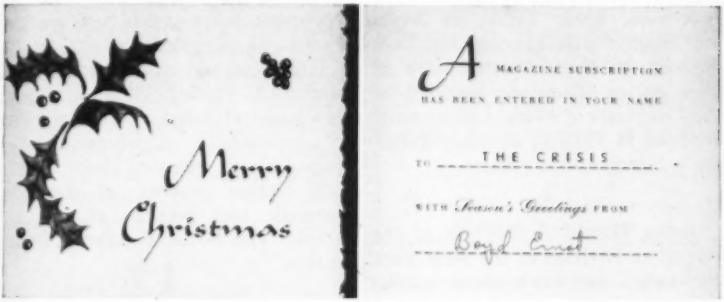
A copy of your letter of commendation has been forwarded to our National Office. Your correspondence to the national chain stores headquarters is a highly commendable effort.

It is our sincere hope that your Organization continues to meet with success in its unrelenting attack against religious and racial bigotry.

Clarence H. Holmes,
President, October 6, 1960

MEMBERS *of the Philadelphia, Pa., Freedom Fund Dinner Committee who helped to arrange the dinner held on November 27 at New York City's Statler Hotel.*

Christmas Gifts



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College and School News

Two members of an all-African community of nuns have begun studies at SEATTLE UNIVERSITY under scholarships established by the school for African students. The two nuns, Sister Teresa of Avila, and Sister Maria Leonsia, are from Uganda, a British protectorate in East Africa. They are members of the Daughters of Mary, a community founded in 1910 by Mother Mathilda, a German White Sister.

■

Judge Harold A. Stevens of the Appellate Division of the New York Supreme Court was a recent speaker at an all-day, interracial workshop at FORDHAM UNIVERSITY, New York City. The workshop was sponsored by the interracial councils of Fordham under the title of "University and Community."

■

An ultimate solution to our current problem of "educational lag" among disadvantaged groups, and its resulting effect on our future supply of educated manpower, is suggested in the Annual Report of the NATIONAL SCHOLARSHIP SERVICE AND FUND FOR NEGRO STUDENTS.

The answer, in the opinion of Richard L. Plaut, NSSFNS president, is a national foundation for equality of opportunity in education, "an organization, enjoying both public and private support, of the size, strength, and prestige of, for example, The National Science Foundation."

■

Grounding-breaking services for the new BISHOP COLLEGE campus in Dallas, Texas, were held on October 13 in Dallas.

Bishop has been designated as the testing center for the National Teacher Examinations on February 11; for the Graduate Record Examination

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DIRECTOR of ADMISSIONS and PLACEMENT

on December 3; and the Cooperative Intercollegiate Examinations on November 28 and December 10.

■

CENTRAL STATE COLLEGE reports a record freshmen enrollment for the fall, 521 newcomers.

Since transferring to Central State from Knox College in Illinois, Elizabeth Ekford, one of the original "Little Rock Nine," has continued her fight for equal rights. She recently served as a resource person in a workshop conducted by the Central State-Antioch Non-Violent Movement group in Yellow Springs, Ohio.

■

HOWARD UNIVERSITY officials sponsored a testimonial dinner in honor of Dr. Mordecai W. Johnson, who retired as president of the university last June, following thirty-four years in office. The dinner was held at the Sheraton Park Hotel on November 21. Forty distinguished citizens served as co-sponsors of the dinner.

The role of Christian leadership in the population crisis was discussed at the university's 44th annual Religious Convocation, November 2-4. Theme of the three-day meeting was "Population Pressures and Christian Responsibility."

■

STATE TEACHERS COLLEGE at Fayetteville added fourteen persons, some new and some replacements, to its faculty and staff last fall.

■

Dr. James T. Aldrich, newly installed president of the NATIONAL

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MEDICAL ASSOCIATION, has called upon the NMA to establish a $25,000-student-loan fund to help deserving but financially handicapped students in their junior and senior years.

■

Mrs. Louise Johnson Eagleson, instructor in the biology department of SPELMAN COLLEGE and the Grady Memorial Hospital, died on October 8 after a brief illness.

■

Seven new directors-at-large were elected to the UNITED NEGRO COLLEGE FUND board at the annual meeting in New York City on October 4. Six directors retired, their terms of office having expired.

■

An anonymous grant of $90,000 has been received by the INTERDENOMINATIONAL THEOLOGICAL CENTRE of Atlanta, Georgia. This grant completes the ITC's first million in its drive for a two-million dollar endowment fund.

Three recent additions to the ITC faculty include Mrs. Evah O. Kincheloe, associate librarian; Mrs. Ruth Cox Lantz, instructor in religious education; and Rev. Homer E. McEwen, visiting instructor in Homiletics.

■

A ten-year exhibition expansion program that will mean completely new installations or extensive renovations for more than half the exhibition areas of THE AMERICAN MUSEUM OF NATURAL HISTORY is announced in the ninety-first annual report of the AMNH, released recently.

■

Eight teachers have joined the MOREHOUSE COLLEGE faculty this year as additions or replacements.

A large number of the Morehouse teaching staff had unusual travel and study experiences during the summer of 1960.

■

Six new members of the ATLANTA UNIVERSITY faculty were honor guests at the annual Charter Day Dinner on October 16. President James A. Colston of Knoxville College was the charter convocation speaker.

Dr. Paul I. Clifford, AU registrar, has been designated as campus representative for the Woodrow Wilson National Fellowship Foundation.

Fifteen African students in native dress celebrated the granting of Nigerian independence at AU as Dr. Edward K. Weaver spoke on the place an independent Nigeria will assume both as a member of the British Commonwealth and as a member of UN.

■

Bettie Ridley, a junior honor student of Raleigh, was officially crowned "Miss Shaw University" by President W. R. Strassner on October 21.

President Strassner has announced that SHAW UNIVERSITY will be one of the thirty colleges participating in the testing of eight to nine thousand scholarship admission candidates from more than 900 high schools distributed throughout the United States and the Virgin Islands.

Dr. Thomas Howard Henderson was inaugurated as the sixth president of VIRGINIA UNION UNIVERSITY on October 21. The 50-year-old educator took his oath of office in Barco-Stevens Hall, a few hundred yards from the spot where he received his B. S. degree thirty-one-years ago.

Prior to the inauguration of Dr. Henderson as president, Dr. John Dale Russell, director of the Office of Institutional Research at New York University, and a former teacher of the new VUU president while he was at the University of Chicago, led a symposium on "Higher Education in the Decade Ahead."

The College of Preachers for the school year 1960-61 has been announced by E. Theodore Jones, university pastor.

■

BENEDICT COLLEGE has added eleven new faculty members (six of whom hold the doctorate degree) for the year 1960-61.

Twelve new courses were scheduled for Benedict students during the first semester of 1960-61, according to Dr. T. J. Hanberry, dean of the college.

■

Two prominent Africans discussed African nationalism and music in separate lectures in October under the university's African Studies Program. Dr. Nana Nketsia, a member of the permanent mission to UN, spoke on "Nationalism and Cultural Values in the African Context" on October 28. "The Social Importance of African Music" was discussed by Hugh Tracey on October 31.

Former MORGAN STATE COLLEGE professor of physics, Dr. Luna I. Mishoe, has been named to the presidency of Delaware State College at Dover.

Morgan student, Clifton W. Henry, recently returned to the campus following a trip abroad, which was sponsored by the Collegiate Council, an affiliate of the American Association for the United Nations. Mr. Henry was one of six delegates representing the Middle Atlantic Region of the USA.

■

Arna Bontemps, FISK UNIVERSITY librarian, has left the USA for a three-month visit to Makerere College, the University College of East Africa, Uganda, British East Africa. The well-known author will study and lecture under the African Affairs Program.

President Stephen J. Wright has announced that Fisk has joined the select group of colleges and universities approved by the American Chemical Society.

■

VIRGINIA STATE COLLEGE professor of French, Dr. William T. Carter, has been appointed a consultant in the language development section of the U. S. Office of Education.

Among recent visiting speakers at VSC have been Dr. Charles S. Shoup, chief of the biology branch and development division of the Atomic Energy Commission at Oak Ridge; Dr. Moses Hadas, Jay Professor of Greek at Columbia University; and the Right Rev. Bravid W. Harris, Episcopal Bishop of Liberia, West Africa.

Book Reviews

NONSENSE QUESTION

The Name "Negro": Its Origin and Evil Use. **By Richard B. Moore, New York: Afro-american Publishers, Inc., 1960. 82pp. $3.00.**

The thesis, advanced from time to time by some Negroes, that "Negro" is not the right name for Americans of African descent is a nonsense question, because it has no answer. Linguistically speaking, there is no such thing as a right name. Words are symbols and their meanings change according to time and circumstance; at a given moment they have the meaning which their users have agreed to give them. Mr. Moore, however, argues the opposite: that the inferior status of American Negroes is due primarily to the group label, "Negro," which he seems to feel has a meaning within itself. What our author overlooks is the fact that words have no power to alter matter and circumstance. Any new term employed to describe what our author prefers to call the "Afroamerican" would, unless there is social elevation of the position of the Negro in American life, soon become a term of derision. To avoid the name "Negro" is not to void our semi-pariah status.

Word meanings shift with time and circumstance. *Quaker, Tory,* and *Methodist* were originally terms of contempt. The words became dignified when these groups were accepted as equally respectable members of the community. On the other hand, words can lose their dignified associations. *Lust, wench, hussy,* and *wanton,* for example, were not originally descriptive of moral depravity as they are today. Nor did *virtue* (connected with the Latin *vir*), manliness, have anything to do with a woman's *virtue* or chastity as it now does.

There is no mystery about the origin of *Negro* (from the Latin *nigrum,* black) and its shifts in meaning. It came into use to describe a people through an accident of history. It became freighted with overtones of prejudice and misunderstanding for a similar reason—the development and growth of the African slave trade and African chattel slavery in the Americas. When the Portuguese explored the West African coast circa 1418, they encountered people who were set off from them by the obvious physical characteristic of color. To the Portuguese is was *negro* or *preto,* black. It was not until fifty years or more later, when slavery became big business, that "hos negros" become synonymous with *escravos* or slaves. Early Portuguese chronicles reveal this, and it is not until Domingos Vieira gets into the middle of his three pages of definitions (with illustrative quotations, listed chronologically) in his *Grande Diccionario Portuguez*

(1863) that *negro* and *escravo* become synonymous.

The fact, for example, that Italians were never wholesalers in "black ivory" is reflected in the many-volumned *Vocabolario degli Accademici della Crusca* (1923). Only one of its three-page definitions of *Nero ed anche Negro* ("*Nero* and also *Negro*") refers to human beings: "detto di persona, vale che è di pelo nero," used for a person with a black skin.

What American Negroes must continue fighting for is not substitution of "Afroamerican" for "Negro," but complete equality in American life. Achieve that and any group name will have dignity.

J.W.I.

GOOD NEIGHBOR

***Jane Addams*: A Centennial Reader. Preface by Emily Cooper Johnson. New York: The Macmillan Co., 1960. VII + 330pp. $6.00.**

September, 1960, marks the centennial of Jane Addams' birth and this anthology of excerpts from her published writings is a fitting memorial to her memory. The selections are arranged topically and introduced by leaders well known for their work in social welfare, labor and world peace. Jane Addams is best known as the founder of Hull House in the middle of the immigrant district of Chicago during the 1880's, an age noted for patrician reformers. But no olympian reformer was Jane Addams. Into life she plunged, storming the city hall to get the streets cleaned, following garbage trucks to see that they left nothing behind and visiting the infirmed, not as a

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do-gooder but as a neighbor. From the neighborhood of Hull House, Jane Addams became more aware of the neighborhood of the world and, as a result, worked to help establish the NAACP and the American Civil Liberties Union. Her deep abiding interest in the welfare of the community led her into her last major engagement, that of world peace, for which she gained world recognition in 1931 when she, along with Nicholas Murray Butler, was awarded the Nobel Peace Prize.

Jane Addams' settlement house, one of the first of its kind in the United States, grew out of her observations of similar houses in England and her concern for saving the human values and morals endangered by a growing, industrial, urban society. By bringing together the social worker, the underprivileged and the philanthropist in one place where they could live, study and play together, Jane Addams hoped to restore the sense of an interdependent community which she felt was necessary for a healthy society. Thus at Hull House the social worker could see the tenement family in their good times as well as bad; the urban immigrant could feel less isolated by participating in the settlement's activities; and the philanthropist could be taught the value of planned charity rather than indiscriminatee alms-giving. Into Hull House came many young college intellectuals such as Florence Kelley, Harold Ickes, John Dewey and W. E. B. DuBois, who later carried its message into the nation's legislative halls, college classrooms and government offices.

Though all the passages from this anthology seem so relevant to today's problems of urban living and international peace, her writings during the World War I period regarding America's intolerance growing out of her pacifist efforts seem to be the most poignant. Being regarded as a traitor because she continued to work for peace after Wilson abandoned neutrality, having secret service men looking for traitorous materials in her office files, and being constantly misrepresented in the press, made Jane Addams at times yearn to join the majority and participate in "the folly of all mankind." The earlier years at Hull House had been rewarding years for Jane Addams because she could see her accomplishments reflected in the eyes of those about her. But the war years were hard years for her because "the pacifist in war time is literally starved of any gratification of the natural desire to have his own decisions justified by his fellows." But until her death in 1935 Jane Addams never ceased struggling for a better world community in which high moral values would prevail.

SHERMAN MERRILL
Instructor of History
Morgan State College

BRAZILIAN SLUMLAND

***Quarto De Despejo:* Diário de uma favelada ["Garbage Room: The Diary of a Slum Dweller"]. Por Carolina Maria de Jesus. São Paulo: Livraria Francisco Alves, 1960. 182pp.**

Brazil has a sensation in *Garbage Room,* its national bestseller, a book which tops the list of five bestsellers ahead of those of Alzira Vargas, Jorge Amado, and Carlos Lacerda. Fifteen hundred copies were sold in three days and the author's autographing party at the Alves bookshop drew a traffic-snarling crowd as well as the attendance of many notables, including the Secretary of Labor, Batista Ramos. The book has exploded on the Paulistano public like a bomb. It has been the topic of TV debates, round tables participated in by congressmen, and panels of journalists, sociologists, and writers. *Garbage Room* focuses Brazilian public attention on the tragic story of the slum-dwellers, the *faveladas;* the long forgotten men among Brazil's poor.

Carolina Maria de Jesus, the author, an intelligent, observant black woman, was born in 1914 in Sacramento, Minas Gerais. She received two years of primary schooling at the Allan Kardec School, where she became an avid reader. Soon after her mother's death in 1937, she moved to São Paulo where she worked for a while as cook and cleaning woman. Without regular work, she decided a *favela* was the solution to her problem. She moved to shack #9 in Rua A of the Canindé *favela* near the flood plain of the Tietê river. Here she lived for more than fifteen years with her three children—Vera Eunice, José Carlos, and João José—and her thirty-five copybooks. She has never married because she says a husband would interfere with her reading and her writing—and her independence.

Dona Carolina's diary was discovered by accident. When Audálio Dantas, a reporter for the picture magazine *O Cruzeiro,* visited Canindé in April of 1958 to see what had happened to some children's seesaws, installed by the city, he found that they had been taken over by the adults. A bearded fellow was enjoying one while fighting off the "kids" and a protesting female. The woman was Dona Carolina. When the man continued seesawing, Dona Carolina yelled: "All right, go ahead. But I'm going to put all of you in my book."

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"What book?" I asked. "The book that I'm writing about things and doings in the slum," replied Dona Carolina. "I went to see the book. It was the first time I'd ever passed through the door at number 9, Rua A, of the Canindé slum. I found myself, says Dantas, in a crude wooden hut made of clapboards and covered with tin and cardboard; there were two small, uncomfortable rooms. One a narrow living-room-kitchen, about 15 feet square, if that much. There was an even smaller bedroom with just enough space for a very small bed. This was the home of four people: Carolina, Verna Eunice, José Carlos, João José, and thirty-five copybooks. And there were the copybooks in a smoke-begrimmed cupboard."

A brief word about the *favelas*, those slumlands of Rio consisting of clapboard and zinc shacks clinging precariously to the tops of the hills. There are 113 of them in the Federal District with an estimated population of 500,000. Racially these slummers are distributed as follows (according to José Alipio Goulart, *Favelas do Distrito Federal*): white, 29 per cent; black, 35 per cent; brown, 36 per cent; yellow, .09 per cent. Slummers live a vegetative existence without adequate sanitary facilities or food or clothing. They live amidst filth and stench, suffering from disease and delinquency and alcohol. Their physical misery and suffering is enough to wring one's heart. In Rio, the slums are on the hills or *morros;* in São Paulo, in the plains.

Dona Carolina's *Garbage Room* is not just a simple day-by-day diary of slum life. It is a violent protest against poverty, disease, misery, and ignorance and a witness to the courage and indomitable will of its author. Though the victim of an unwanted destiny, Dona Carolina continually dreamed of a better life.

Dona Carolina eked out existence by picking up papers, and sometimes junk, and selling them. There is hardly an entry which is not concerned with hers and her children's hunger. "The intoxication of hunger is worse than that of alcohol. Alcohol makes us sing; hunger makes us quaver. It is horrible to have nothing but air in your stomach. . . . When I have no food, I see everything as yellow: the sky, the trees, the birds. But food brings my eyes back to normal. . . . Food in your stomach is like gas in an automobile tank. . . . I always find it interesting that if you go into a bar or store you are offered a drink, but no food. Why not a pound of rice or beans or a sweet? The worst thing in the world is hunger."

Her next worry is soap. "I haven't been able to wash my clothes for two weeks because I have no soap. I sold some boards for 40 cruzeiros. The woman says she'll pay me today. If she does, I can then buy soap." Her favorite proverb, and of her own coining, is that "there is nothing so bad in life as one's own life."

Life in Canindé is tense. It is like steam held tightly in bounds to burst into fights and quarrels at any time. "When couples get drunk, they fight, and the slummers always leave whatever they are doing to watch a fight."

"The white man," she observes, "has fashioned the world to suit himself. I'm not white. I've had no part in the present demoralization of the world. Life is like a book, you read it and you know what's in it. When we reach the end of life we know how it unrolled. . . . Here in the slum mine has been

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black. My skin is black. And the place where I live is black. . . . It's an affliction being black. . . . The white man says he's superior. But in what? If a Negro drinks "rotgut," the white man drinks. The white man is subject to attack by the same diseases that attack the Negro. The white man gets hungry and so does the Negro. Nature makes no distinction of race."

One or two grisly items. Dona Carolina was asked to drop a dead dog, in a bag, into the Tietê river for 5 cruzeiros. "One day a woman went to a house and asked for alms. The housewife asked her to wait a minute, saying she'd give her something. She came back with a package. Not wishing to open the package in the presence of her companions, the poor woman took the package home thinking it was meat or cheese or somthing. When she did open it—dead rats." On another occasion, Leila stole her neighbors' clothes from the clothesline. When the cops came they found them in a cesspool. They made Leila fish them out and wash every piece.

Dona Carolina observes, bitterly, that the politicians visit the slum only when there is an election. Then they promise everything. But they never deliver.

Garbage Room is a lyrical story of the misery and the sunshine to be found in slumland.

J.W.I.

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